MINUTES

OF THE

THIRTY-THIRD ANNIVERSARY

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

HELD WITH THE

EBENEZAR CHURCH, AMITE COUNTY, MISSISSIPPI,

October 3d, 4th and 5th, 1840.

Maintaining, invariably, the important doctrines of three persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the righteousness of Christ imputed; the absolute necessity of the spirit's operation; efficacious grace in regeneration; the obligation of believers to attend to all the precepts of scripture; the final perseverance of real believers; the resurrection of the dead, the general judgment of the last day; the eternal happiness of the righteous, and the everlasting misery of such as die impenitent; the baptism of believers by immersion, and the independence of the churches.

LIBERTY, MI.

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1840.

MINUTES.

SATURDAY, OCTOBER 3d, 1840.

The introductory sermon was delivered according to previous appointment, by elder C. Felder, at 11 o'clock, A. M., from Colossians, chap. 3, v. 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

After a short intermission the delegates assembled in the meeting-house, and business was opened with singing and prayer, by brother Barlow.

Brother C. E. Pinkney, the clerk, being absent, elder J. B. Smith was appointed clerk, pro. tem.

1. Letters were received and read from twenty-four churches; the names of the delegates enrolled, and the state of the churches minuted.

2. Brother C. Felder was chosen Moderator, and brother J. B. Smith, Clerk.

3. A letter was received from the Line-creek church, by the hands of her delegates, petitioning admittance into the Association, which church being found orthodox, was admitted into the Union, and her delegates received the right hand of fellowship by the Moderator.

4. Received and read an address from the executive board of the Mississippi Baptist State Convention, by the hands of her agent, elder N. R. Granberry, which address was referred to a committee consisting of the following brethren, viz: W. Jackson, Z. Reeves, J. B. Smith, S. Coker and A. W. Pool, which committee will report on Monday.

5. Brethren W. Jackson, W. B. Wall and R. Quinn were appointed a committee to arrange the preaching during the session, who reported as follows, viz: that brethren N. R. Granberry, J. B. Smith and Z. Reeves preach on Lord's day in the order of their names, and that C. Felder close the meeting with exhortation and prayer.

6. The following brethren were appointed to write letters of correspondence, viz: M. Barlow to the Union; A. W. Pool to

the Pearl River, and W. B. Wall to the Leaf River Associations.

7. The following brethren were appointed messengers of correspondence, viz: S. Coker and H. Wall to the Union, and M. Barlow and J. B. Smith to the Pearl River Associations.

8. Appointed a committee of arrangement and revision, consisting of brethren S. Coker, Z. Reeves and J. Young, with the Moderator and Clerk.

9. Ministering brethren not delegated were invited to seats —whereupon, elders N. R. Granberry, W. H. Anderson and M. Barlow took seats with us.

10. Adjourned to meet at 9 o'clock on Monday morning; concluding prayer by brother Granberry.

LORD'S DAY, OCTOBER 4th, 1840.

In consequence of the indisposition of elder J. B. Smith, elder W. H. Anderson was substituted in his place; that brethren Granberry, Anderson and Reeves preached in the order of their names; and in consequence of the indisposition of C. Felder; W. B. Wall closed the meeting. The congregation was large, and although many individuals did not observe that order and give that strict attention which was desirable, yet we hope good was done, which hope was strengthened by the very favorable appearances in the close, on Monday evening.

MONDAY, OCTOBER 5th, 1840.

The association met pursuant to adjournment; prayer by brother Coker.

1. Called the names of the delegates.

2. The Committee of Arrangement and Revision reported, which report was received, and the committee discharged.

3. The Committee to arrange the preaching reported that brethren W. Clark, S. Coker, H. Wall and N. R. Granberry preach in the order of their names, which report was received and the committee discharged.

4. The committee to whom the address from the board of the Mississippi Baptist State Convention was referred, made the following report, which report was received and the committee discharged.

Your committee are pleased to find the objects of the Convention entirely benevolent, and in the most perfect accordance with the spirit and principles of the Gospel, and on which our brethren more than a century ago have acted. In fact, when

we consider that the Baptists in America, are dependent to a great extent, for their existence, so far as instrumentality is concerned, on the pious labor of Missionaries sent to them by benevolent churches, we are pleased to commend such a society as the Convention to the cordial reception, fullest confidence and support of this Association.

1. Resolved, That this Association approve of the objects of the Convention, and recommend it to the prayerful consideration of the churches.

2. Resolved, That this Association print the address and annex it to the minutes, provided there can be sufficient funds raised.

3. Resolved, That this Association recommend all her churches who may feel a freedom, to become members of said Convention, by sending their delegates and funds to the Convention, to convene at Brandon, Miss., on Friday preceeding the last Lord's day in May next.

The above report and resolutions were adopted; and the funds necessary for printing the address raised by individual contributions.

5. The Circular Letter prepared by brother Smith was called for, read and unanimously adopted.

6. Letters of correspondence were read and adopted.

7. On motion it was resolved, that brethren M. Barlow, F. Brian and W. B. Wall be a committee for the purpose of drafting resolutions expressive of the sense of this Association, with regard to the death of elder Davis Collins, and brother N. A. Skillinger. Who made the following report, which was receiv ed and adopted.

Your committee, in referrence to the death of brethren D. Collins and N. A. Skillinger, beg leave to report: That brother Collins was a native of South Carolina, and for many years a respectable preacher in that State, but for the last nineteen years he has labored with great ability and acceptance in the State of Mississippi, making a period of fifty-two years in which he has been engaged in the ministry. He was endowed with a strong and discriminating mind, well cultivated by mental discipline, and was honored and beloved by all who had the pleasure of his acquaintance. Brother Skillinger was a native of the State of Ohio, and but recently licensed as a preacher in the State of Louisiana; he was a young man of promise, and much esteemed by all who knew him. We recommend the adoption of the following resolution.

Resolved, That while we bow with humble submission to the will of our Heavenly Father, in taking from our number and our toil, our deceased brethren; we deeply sympathise with the churches with which they were connected, and greatly deplore their loss.

8. In consequence of the Union Association convening on the fifth day after the adjournment of this body. On motion, it was resolved, that we appoint our messengers to that Association

one year beforehand; and that brethren C. Felder and Z. Reeves be our messengers in October, 1841.

9. The Rev. Mr. Smiley, of the Presbyterian Church, was requested to address the Association, who proceeded to read a most interesting address, published by the Mississippi and Ar. Synod, on the subject of ministerial support, and to make a few appropriate remarks on the same subject.

10. Resolved, That brethren A. W. Pool, R. Quinn and W. B. Wall, be a financial committee, to receive the contributions from the churches, and audit the Treasurer's account.

11. Appointed union meeting in the following order, viz: at Mt. Zion church on the fifth Lord's day and two days before, in November next; at Gallilee on the fifth in January, 1841; at Friendship on the fifth in May; at the Pinckneyville church on the fifth in August.

12. Resolved, That the next meeting of this body be held with the East Fork church, Amite county, Mi., commencing on Friday preceeding the first Lord's day in October, 1841.

13. Resolved, That brother Reeves write the Circular Letter for next year.

14. Resolved, That brother Reeves preach the introductory sermon at the next meeting of this body, and that brother Barlow be his alternate.

15. Resolved, That brother Felder superintend the printing and distribution of 1,000 copies of these minutes, and that he draw on the Treasurer for funds to defray the expenses of the same; and also, that he receive fifteen dollars for his services.

16. Resolved, That the thanks of this Association are due to the church, and other citizens of this neighborhood, for the kind and hospitable manner in which they have entertained the delegates, and others, who have attended the meeting.

17. The committee of finance made the following report, which report was received, and the committee discharged, viz:

In the hands of the Treasurer, including $5 received from the Salem church, but not reported by the committee of last year,	$ 70 50	
Contributions from the churches,	115 12½	
		185 62½
Paid Z. Reeves, messenger of Corres',	20 00	
Paid H. Wall, do do	20 00	
Paid W. B. Wall, for two years,	26 00	
Paid S. Coker, for services last year,	4 00	
Paid for printing these minutes,	60 00	
Paid C. Felder, as superintendent,	15 00	
		145 00
Remaining in the hands of the Treasurer,		$ 40 62½

18. Read and approved the minutes, after which brother Reeves prayed, and the Association adjourned.

CHARLES FELDER, Moderator.

J. B. Shuve, Clerk.

The following are the ordained ministers belonging to this Association, viz: E. Courtney, S. Coker, J. Young, C. Felder, H. D. F. Roberts, W. Allen, Z. Reeves, J. B. Smith, W. B. Allen, M. Barlow, M. Bond, W. Clark, H. Wall, W. B. Wall, A. W. Pool. Licensed ministers, J. W. Miller, D. M. Chainey and L. Wall.

TABLE OF THE CHURCHES COMPOSING THE MISSISSIPPI BAPTIST ASSOCIATION, FOR 1840.

ABSENT DELEGATES MARKED THUS *.

NAMES OF CHURCHES.	NAMES OF DELEGATES	Baptized,	Rec'd. by letter,	Restored,	Dismissed,	Excluded,	Dead,	Total number,	No. of Ministers,	Time of Meeting,	Post Office,	Contributions,
N. Providence,	D. Cox,		1		5	2		63		4	Liberty,	$8 00
	J. Thompson,*											
Ebenezar,	W. Jackson,	2			1			60		1&3	Rose Hill,	8 00
	E. Courtney,											
East Fork,	C. Felder,	4		1	1		3	54	1	2	Liberty,	7 00
	J. Everet,											
Zion Hill,	M. Seal,				7	1	1	69		1	Liberty,	
	A. Butler,											
Shiloh,	Letter,		1					20		4	Whitstown	2 00
	no delegate,											
Jerusalem,	W. B. Wall,	2			7			102	3	4	Liberty,	5 00
	H. Wall,											
Perce's Creek,	Letter,	2						7			Ft. Adams,	1 00
	no delegate,											
Hephzibah,	S. Walker,	5	8	1		4	2	134		2&4	Clinton,	5 75
	B. Taylor,											
Mt. Nebo,	D. Sanders,	1					1	57		4	Marbrays.	4 00
	P. Bankston,*										ville,	
Mar's Hill,	M. Whitington	4	1		2	1		29		4	Smithdale,	5 00
	R. Rountree,											
Mt. Zion,	A. Cloy,		6		2			30			Meadville,	3 00
	W. Cotton,*											
Hopewell,	T. Porter,					1		18		1	Meadville,	5 00
	M. Buckles,*											
Gallilee,	J. Straughan,						1	31		3	Centreville	5 00
	T. Causey,											
Salem,	R. Quin,			2	16		2	53		3	Holmesvile	5 00
	P. Bond,											
Pinckneyville,	N. Bowren,	17	1	2	2	1		62		2	Ft. Adams,	4 00
Friendship,	S. Coker,		1		9	1		26		3	Holmesvile	4 00
	A. Mooke,											
Beaulah,	W. L. Sibley,		1		5			52		3	Sibila,	5 00
	J. Brewer,											
Ramah,	J. Young,		2					31	2	3	Smithdale,	4 50
	W. Clark,											
Bethel,	n't represent'd											
Jackson,	F. Brian,	8	6		2	3	1	80	2	1&2	Jackson La	3 00
Clinton,								34				2 50
Hebron,	n't represent'd							12				
Bethleham,	D. Morgan,	4	6		1			48	2	3	Stony Pt.,	3 38
	A. Pennington											
Mt. Enon,	C.D.Strickland		4			3	1	36		4	Greenburg,	3 00
	S.N. Bankston,											
Mt. Pleasant,	Z. Reeves,		2		3			23		2	Holmesvile	5 00
	S. Prestridge,											
Liberty,	JB. Turnipseed		3		3			38		3	Liberty,	8 00
	B. Bates,											
Baton Rouge,	n't represent'd											
Mt. Ebal,	n't represent'd							28				
Mt. Mariah,	D. Lewis,	1	1		1		1	16		4	Burlington	5 00
	W. Vinings,*											
Line Creek,	J. Tate,	6	5	2				29	1	1	Liberty,	4 00
	L. Wall,											

ISSISSIPPI

Post Office.	Contributions,
ty,	$8 00
Hill,	8 00
ty,	7 00
ty,	
town	2 00
y,	5 00
lams,	1 00
n,	5 75
rays.	4 00
dale,	5 00
ille,	3 00
ille,	5 00
ville	5 00
ville	5 00
ms,	4 00
ville	4 00
	5 00
ale,	4 50
La	3 00
	2 50
t.,	3 38
rg,	3 00
ile	5 00
	8 00
ton	5 00
	4 00

CIRCULAR LETTER.

ON THE NECESSITY OF THE USE OF MEANS.

TO THE CHURCHES OF THE MISSISSIPPI BAPTIST ASSOCIATION.

Dear Brethren:—

The present interview with your messengers, in an associated capacity, gives us another opportunity of addressing you on the interests of the Redeemer's kingdom. Though we cannot, as on former occasions, speak of the multitudes enlisting under the banner of Christ, and identifying themselves with the churches; we have still evidences of the abiding efficacy of divine grace, and the willingness of Jesus yet to receive obedient subjects—under a lively sense of these pleasing testimonies, we proceed to urge on the churches the NECESSITY of using the means which God has appointed for the promotion of the Gospel in the world. The adaptation of means to ends is one that cannot be too well understood, nor can any one succeed in any enterprise whatever, without this important qualification. This arrangement is most beautifully seen in the works and laws of nature. To say nothing of the astronomical harmony in the heavenly bodies producing the succession of seasons, day, night, seed time and harvest; this adaptation is sufficiently seen in the means requisite to produce the generous fruits of the earth, the geniel rays of the sun, the expansive influence of caloric, the adhesive power of bodies combined with gentle rains, fertile soil and the untiring and well regulated cultivation of enlightened and scientific man.

Nor will any one, acquainted with the bible, deny that a similar system of means, in the salvation of the church, is conspicuously written in every page of inspiration. The whole history of man's salvation shows that God has, and does work by means to accomplish his purposes. It was by means of his servant Moses that he broke the fetters of Egyptian bondage, quenched the thirst of dying Israel, put to flight the nations of Canaan, and gave his favored people the land flowing with milk and honey. By the same system of means the Jews were preserved until the appointed time, that through their dispersion the Gospel might be preached unto all the world. In accordance with this same plan Jesus commissioned his disciples, and sent them to preach his Gospel to every creature—now, if it is to be asked why God did not, independently of means accomplish all these things, we answer in the language of another, "even so father, for so it seemed good in thy sight." We know that if it had seemed good in his sight he could have caused the waters of the Red Sea to have separated without the rod of Moses and without the smitten rock of Horeb he could have caused the bosom of the earth to have gushed forth with water, and could even have taken all the tribes of Israel to the promised land in one hour, but it did not seem good in his sight so to do. If God had chosen he could have sent angels from heaven, to preach his Gospel, who would have needed neither food nor raiment, but this was not his pleasure, and the fact still is in full force, that "it pleased him through the foolishness of preach-

ing, to save them that believe," and that they that preach the Gospel shall live of the Gospel.

As an evidence of the position assumed in this letter, there are no believers nor churches where the Gospel is not preached, and wherever the Gospel is preached, there are believers and churches. From this array of facts incredulity itself cannot be so incredulous as to doubt that God uses his people as the instruments or means of establishing his kingdom and the promotion of the Gospel.

It might not be unappropriate to show, in some particular, wherein the churches have not used correctly the means of God's appointment, which will account, to some extent, for the want of a growth in grace and an ingathering among the churches, in order that they may guard against a future occurrence of similar evils; also, some of the causes which have led to this departure from duty. The first cause may be found in the spirit of speculation which pervaded all ranks of society a few years since, and the facility with which almost every person could get credit, appeared as the goddess fortune cloathed in her most beautiful garb, and addressed herself to every feeling of man, and even to supposed christian benevolence. Where she failed in throwing around her devotees wealth and influence, with all their concomitent luxuries, she held up objects of benevolence in a thousand forms. Thus specious in her appearance. with the current of man's feelings, both worldly and benevolently, but few escaped the fascinations of her charms. In the midst of this supposed prosperity, the pressure in the currency, as a mighty incubus, fell on every department of commerce and trade, and most unexpectedly involved many good men, who now think themselves compelled to render to Cesar more of their time and thoughts than is his due.

In the second place, there is too little attention paid to reading the scripture, teaching and impressing them on the minds of the rising generation; regular prayer meetings among the deacons and lay members are too much neglected. The Lord's days are not exclusively devoted to reading the scripture and other devotional exercises as they should be. To these may be added, with emphasis, the great *deficiency* on the part of the *churches* in *supporting* their pastors, and letting them, instead of working six days in each week to support their families, work seven days in each week for the Lord.

Having shown some causes which have prevented the appointed means from their proper sphere, and wherein others were not correctly used. the remedies will readily present themselves to all who prayfully examine this subject. Seeing the mutability of all human calculations, we intreat you to go to the pure fountain of knowledge, and from it learn to avoid the deceitfulness of riches, the lusts of the flesh and the pride of life. There learn to lay up for yourselves, treasures in heaven, where no reverse of fortune, no political strifes nor derangement of currency can affect them in any way. The churches of the middle states appear wisely to have improved the reverses of worldly interests; they have seen that devotion to the goddess fortune is the extreme of folly, and as with one united voice, have asked an enlargement of their borders, while God has abundantly blessed them, and brought good out of evil—every religious newspaper teams with evidences of this fact. Thousands are being converted to God, and streams of mercy more than compensate them for pecuniary embarrassments. Let the churches of this Association emulate their zeal, having ever in mind that no man can serve God

and Mammon at the same time, and we may confidently look for similar manifestations of his mercy in the bounds of this Association, seeing that he is every where the same God in all the churches of the saints.

No argument is necessary to show that the deficiencies mentioned under the second head do exist, but to those who have learned from other sources than the scriptures, may require evidence that they are deficiencies. A very few reflections on this subject will suffice to convince all, on whose minds truth is permitted to act. The seventh of man's time was devoted from his creation to rest and religious purposes. The same was confirmed by Moses—we have the example of Christ to the same effect, whose custom it was, on the Sabbath day, to read the scriptures—the Apostles and primative christians assembled on Lord's days, or the first day of the week, for reading the scriptures, and other devotional services.

If these observences were important for the perfection of the primative churches, they certainly cannot have lost their importance to the churches of this Association. Man is a creature greatly influenced by habit, and subject to a thousand sympathies—no one acquainted with human nature can doubt the happy effects of weekly associating with pious people, hearing the bible read, the Gospel preached and the claims of God enforced every Sabbath.

Nor will any one question the duty of parents to teach their children the word of God. The churches must awake to this duty, and remember that it is "on the rising generation they will soon be dependent for their pastors, statesmen and civillons." If they wish to have the blessings of civil liberty and the purity of the Gospel transmitted to the latest posterity, they cannot more effectually secure it than by impressing the bible on the minds of their children, both by precept and example.

With regard to the support of the ministry there is no duty imposed on the church more strongly, distinctly, intelligably nor repeatedly, than that "they who preach the Gospel shall live of the Gospel"—The laborer is worthy of his hire. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Do ye not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are with the altar? Even so hath the Lord ORDAINED that "they which preach the Gospel shall live of the Gospel." In fact, if all other parts of scripture were silent on this subject, the 9th chapter of 1st Corinthians is sufficiently explicit and binding on the churches, so much so that none can fail to know their duty.

From the preceding and similar passages of scripture, we are forced to the following conclusions, viz: 1st, God has ordained the preaching of the Gospel as the means of establishing and perpetuating his kingdom. 2d, God has ordained that those who preach his Gospel shall be supported by the churches, or those to whom they preach. 3d, Consequently, those who oppose the support of the ministry oppose the ordinations of God, and cannot, consistently, pray thy kingdom come, and after being properly taught on the subject, and obstinately continue in such a course, may reasonably expect the chastisements of God, and leanness of soul for their disobedience.—The plan of salvation—the means of God's appointments are all perfect, and must all be brought to bear on the [illegible] before the legitimate effects of the Gospel will be produced.

CIRCULAR ADDRESS

TO THE

BAPTIST ASSOCIATIONS IN THE STATE OF MISSISSIPPI AND THE ADJOINING COUNTRY.

BELOVED BRETHREN:

The undersigned, in behalf of the board of the Mississippi Baptist Convention, respectfully submit for your deliberate consideration, the following address:

The Committee on the part of the board and of their brethren of the Convention, utterly and to all intents and purposes, disclaim the idea of dictating in any wise to the Associations, or the churches of our beloved denomination. A cardinal and unalterable principle of the Convention is found in the fourth article of its constitution, in the following words, to-wit:

ART. 4. The Convention shall never possess a single attribute of power or authority over any Church or Association. It absolutely and forever disclaims any right of this kind, hereby avowing that cardinal principle that every church is sovereign and independent.

Our only object, dear brethren, is to explain to you fully and candidly, the principles, the plan of operation, and the end for which the Convention was organised. And if, upon examination, these be found to comport with the word of God and the long established principles and usages of the regular Baptists, may we not expect a co-operation in accomplishing the one common great object. The promotion of the general interest of the Redeemer's Kingdom, particularly within the bounds of this State.

In the first place, we are to consider the principles of the Convention, or of those who compose that body; we believe it to be a conceded fact, (for it cannot be controverted,) that whilst the regular Baptists have ever yielded an unreserved consent and approbation to the doctrine of free grace and the purposes of God; they, at the same time, believe in the use of means, or that those purposes are accomplished according to the sovereign will of God, through human instrumentality.

This is a matter so plain that it would seem none who believe the scriptures could say aught against it. If there be one who has a doubt on the subject, we would ask such an one if the preaching of the Gospel is not human instrumentality?

If the translating, printing, and circulating of the bible in our own language is not human instrumentality? These we may call the leading or principal means, but they are not all. The command to preach the Gospel is a broad and comprehensive one; and various are the means that have been used in all ages of the church to carry out this great [illegible] of the risen Savior. It will hardly be contended, we [illegible], that we have a specific command for

every thing we do in preaching or proclaiming the Gospel. If we waited for this, we should not have the bible translated or circulated; we should build no churches nor have any Associations. And yet, who denies the propriety of these things? We conceived it important to all who desire to understand the sacred scriptures, to observe the difference between moral and positive commands, for the first we usually have only general precepts, or principles; but the last depends wholly upon specific law or precept. The preaching of the Gospel partakes of the nature of a moral command, and in obeying it we are not restricted to any particular plan or means, and so have the church understood it in every age. The great object in obeying the spirit of the command would seem to be to convey to the minds of men a knowledge of the fact that they are sinners, and that Christ died to save those who repent of their sins and believe in him alone for salvation. For after all is done the quickening power of God's spirit is given to whom he will. One thing is certain, it is not an invariable accompaniment of any one mode of conveying this knowledge to the minds of men; and if we believe well authenticated facts, it is not confined to any particular mode.

To show that this has been the understanding and usage of the followers of Christ in different ages, we beg leave to make a few references to church history. The Gospel was preached in France, Spain, Italy and most other countries of continental Europe, certainly, and probably in England, by Paul, when he went, as he himself says, Gal. 2, 9, to the heathen. In Davis' history of the Welsh Baptists, page 85, &c., the historian says, that for many years the Baptists had been greatly persecuted by the tyrannical government of Charles, and prevented from meeting in large numbers, or doing any thing publicly for the spread of the Gospel. But under the administration of Cromwell, God gave them an epistle, and they were allowed to meet together and devise plans for the advancement of the Redeemer's Kingdom. In the year 1653, the brethren were emboldened to meet in an Association at Abergovenny, and at that meeting, the historian says, "collections were made, and funds raised to send out missionaries," and it is added, "at this Association they passed a unanimous vote, that by sending out and supporting missionaries, as they had done before the days of their persecution, they would revive the ancient order of things."

Again, in Rippon's Register and Journal, Vol. 4 No 27. soon after the accession of William and Mary to the throne, the Baptists emerged from long and bitter persecutions, during the continuance of which, many of their ministers had ended their days in prison, and many to escape a similar fate, had hid themselves in different parts of England, and on the continent, especially in Germany. In 1689, our brethren assumed courage to meet in a great Association which was held in London. This Association was attended by ministers and messengers from one hundred and seven churches, eight of which were in Wales, and the remainder in England. Some few of the items of business were as follows: The first day was spent in prayer, and humbling themselves before the Lord, &c. On the second day, disclaimed all right to interfere with the liberty of the churches.— On the third day they resolved to raise a fu[illegible] but kindred objects. The first two were in t[illegible]: 1st, to assist those churches that are p[illegible] ministry. 2d, to send ministers to

the destitute, and to visit the churches. Benedict says in his history of the Baptists, Vol. 2, that in 1717 the Baptist churches in and about London united and sent two Missionaries to the colony of Virginia. The Philadelphia is the oldest Association in the United States, it was constituted in 1707. This Association, says Benedict, projected the design of Rhode Island College, (now Brown's University,) still a Baptist Institution. In 1754 this Association, says Benedict, Vol. 1, page 99, sent John Gano a Missionary to the churches in North Carolina, and in 1755 they sent two others to assist him, to wit: Elders Ben. Miller and Peter P. V.

Many such referrences might be made and historical facts brought to view, to show the good that by the blessing of God, was accomplished by this instrumentality; but we conceive these sufficient for our present purpose, to wit: to shew that the followers of Christ have not conceived themselves bound to any one mode of advancing the Redeemer's Kingdom. These are the principles upon which the Convention of the Baptist denomination of the State of Mississippi is formed. Its supporters, those who love and preach the doctrines of the free and sovereign grace of God, and of effectual calling by the Holy Spirit. That the purpose of God, according to election, will be accomplished; but through human instrumentality. That our duty is one thing and God's purposes another. What is the law under which we act? Go ye into all the world and preach the Gospel to every creature. Can you go beyond the commission?

In the second place we were to shew the plan of operations of the Convention; and in doing so we promise brevity. 1st, to receive voluntary contributions for various benevolent or charitable purposes. Such as aiding small and feeble churches in sustaining their pastors—supporting ministers (and their families,) that they may go into the destitute neighborhoods, or parts of the country, and preach the Gospel, (and there are many such in our own State,) and following the examples of the Apostolic churches, assisting men to go to the Heathen. Of the eight or nine hundred millions of the human race now living, but a small portion, not exceeding, at most, two hundred millions, know anything of the world of life. The bible must be translated into the hundreds of languages spoken by these hundreds of millions of human beings. And how is it to be done? Answer it, the Church. You must do it. You must send your sons, and whilst they are engaged in the arduous work, (for it takes years of laborious study,) you must give them their meat, their bread and their clothes; or, in other words, their hire. But when translated, the bible must be published, (and will the Heathen, glued to his Idol, do it,) and when published, its truths must be proclaimed or preached, as elsewhere. But by whom shall the bible be translated into various languages of the world? Shall it be done by the Baptist, who insists on preserving the original meaning of the words; or shall it be left to others who are engaged, habitually, in perverting the true meaning of the original scriptures, and of our common English translation; notwithstanding, the learned almost universally allow the Baptist construction to be the true meaning of the original language? Shall the Baptists connive at this perversion, and then permit [illegible] of the world? The Baptists have answered [illegible] the God of the bible have formed their [illegible] now blessing the world with the pure

But brethren, the work is scarcely begun. There still remains much land to be possessed. The Convention is an organ thro' which contributions for these purposes are to be made. Again, as an auxiliary in the great work of extending the interests of the Redeemer's Kingdom, the Convention is intended to encourage education. Men must be educated in order to translate the scriptures, and we must have educated men in order to maintain our principles. Learning consecrated to the service of God qualifies men to be more useful in the Vineyard of the Lord. The Convention disclaims, to all intents and purposes, all idea of educating men for the Gospel ministry, without regard to piety and gifts. They would patronize none for this purpose but such as come with a recommendation from their churches, accompanied with a license to preach. Their simple object is to encourage and aid those whom they believe are called of God and licensed by the church to preach.

In the third place, the leading and only object is to spread abroad the Savior's name, to preach in such way as they can, Jesus Christ and him crucified, to the different nations of the earth.

They fully recognise the important doctrine, that a Paul may plant and Apollos water, but the increase is from God alone. Duty, however, as we remarked, is ours; and we can only know the purposes of God by what God performs. If we do not go beyond the earth in preaching Christ, we are not only within the commission, but discharging commanded duty. And if God grants the signs following, we then can judge of his purposes. It cannot be pretended, we presume, that there is a specific command in the New Testament, for an Association. The name is not once mentioned. Nor do we conceive it is at all necessary that there should have been. The particular number and character of meetings to be held by the disciples of the Savior is doubtless in wisdom left to be controlled by circumstances, only they were to neglect not the assembling of themselves together. If good could be accomplished or the interests of the Redeemer's Kingdom in any manner promoted, that was sufficient; call the meeting by what name you please. Hence the Baptists have meetings which they call Associations; and which is but another name for Convention. A Convention is an Association, and an Association is a Convention, only Conventions usually embrace a little larger portion of territory than Associations, and though their particular business is not the same, their end is the same. The same persons who support the latter support the former. In union there is strength.

And now, dear brethren, having uureservedly. though briefly, explained to you the character of the Convention, and shown that our sole object is to give the knowledge of the word of life to our dying fellow men, we respectfully, and with christian affection, solicit you to co-operate with us, in such manner as you may think best, in the performance of this work of benevolence and love, this great and important duty.

In conclusion, we further respectfully ask that this communication be published with your printed minutes, for the information of the churches.

Done by direction, and in behalf [illegible]
this 8th day of September, A. D. [illegible]

T. S. N. King, Secretary.